(1) Micah IV, 6. This is taken to mean that God admits having wronged sinners by creating in them the evil impulse. E.V. 'afflicted'.
(2) Which show that God is responsible for the evil impulse.
(3) Euphemism.
(4) Jer. XVIII, 6.
(5) Ezek. XXXVI, 26.
(6) Ibid. 27.
(7) Num. XI, 2.
(8) Deut. I, I.
(9) Hos. XIII, 6.
(10) Deut. VIII, 24.
(11) Ibid. XXXI, 20.
(12) Ibid. XXXII, 15.
(13) Hos. II, 10.
(14) Ex. XXXII, 7.
(15) Deut. IX, 14.
(16) Ex XXXII, 10.
(17) The three Patriarchs.
(18) Ex. XXXII, 11.
(19) Num. XXX, 3.
(20) I.e., find a ground of absolution.
(21) Connecting wayehal with halal, slain.
(22) Ex. XXXII, 32.
(23) Ibid. 13.
(24) Ex. XXXII, 13.
(25) If Moses were reporting God's promises to the Patriarchs, the words, 'that I have spoken of' are out of place.
(26) Moses.
(27) God.
(28) Num. XIV, 16.
(29) The ordinary form, which is masculine, while yekoleth, the word used, is feminine.
(30) Ibid. 20.
(31) Ibid. 21.
(32) I.e., preserved My estimation among the nations (Rashi).
(33) Deut. III, 23ff.
(34) This is a mnemonic for the seven dicta of R. Eleazar which follow.

Talmud - Mas. Berachoth 32b

R. Eleazar said: prayer is more efficacious even than good deeds, for there was no-one greater in good deeds than Moses our Master, and yet he was answered only after prayer, as it says, Speak no more unto Me,[1] and immediately afterwards, Get thee up into the top of Pisgah.[2]

R. Eleazar also said: Fasting is more efficacious than charity. What is the reason? One is performed with a man's money, the other with his body.

R. Eleazar also said: prayer is more efficacious than offerings, as it says, To what purpose is the multitude of your sacrifices unto Me,[3] and this is followed by, And when ye spread forth your hands.[4] R. Johanan said: A priest who has committed manslaughter should not lift up his hands [to say the priestly benediction], since it says [in this context], 'Your hands are full of blood'.

R. Eleazar also said: From the day on which the Temple was destroyed the gates of prayer have